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THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

Editr: Dr. J. INGRAM BRYAN

Contents for October, 1929

1. MINSEITO POLICY ..... N. Yamamasu 1
2. JAPAN'S SPORTING WOMEN ..... Kiku Kindai 5
3. THE MAGIC MUSE ..... Ariel 8
4. JAPANESE FAIENCE ..... S. Miyagi 11
5. SILENT HEROISM ..... F. Takaya 15
6. TRADE MONOPOLIES OF THE TOKUGAWA PERIOD ..... T. Minoda 19
7. THE JAPANESE AND THE OUTER WORLD ..... Shujiro Watanabe 14
8. JAPAN'S EXPORT STAPLES ..... M. Arikawa 30
9. AROUND THE HIBACHI ..... Santo Kyoden 32
10. CURRENT JAPANESE THOUGHT ..... The Editr 36

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Michigan University Baseball Team on Japanese Tour

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Viscount Admiral Saito
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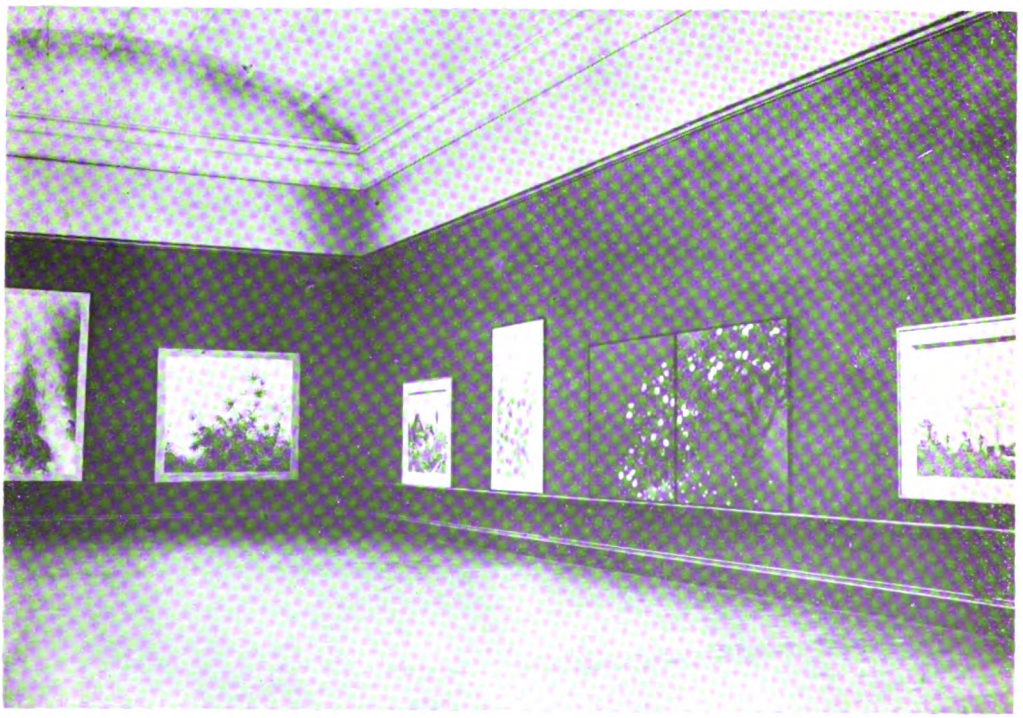

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THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

Vol. XX OCTOBER, 1929 No. 1

MINSEITO POLICY

By N. YAMAMASU

(Secretary to the Minsei Party)

UNLIKE other Japanese political parties the Minseito has the advantage of being governed by definite principles and ideals; it has a well-defined platform the planks in which were announced when the party was first organized. 1. Parliamentary politics, fully representing the will of the nation, should be honestly and effectively conducted, under the rule of His Majesty the Emperor. 2. Encouraged and conciliated by the State the national mind should be concentrated on intensive production; there should be a fair distribution of the rewards of labour, and all cause for social unrest should be removed. 3. Diplomacy should be dominated by international justice, including not only equity but racial equality, opening up the resources of the world to those willing to develop them for the mutual benefit of mankind. 4. Education should aim at the development of initiative and the spontaneous activity of the individual, giving each a fair opportunity for training and practical experience. 5. Anachronistic habits and customs surviving from past ages, now hindering national progress, should be eliminated from legislation and admistration of local and central government. Thus a new and progressive social order should be established. The Minseito is persuaded that if the above principles are put into practice it will mean a new and more enlightened era for Japan.

One cannot contemplate the above principles without seeing what a contrast they form to the vague generalities of the Seiyukai, or Opposition party platform, if it has any platform at all. This will more clearly appear in regard to relations with China. Take the Tsinan affair. The Seiyukai Ministry despatched an army to Shantung last year, ostensibly to protect Japanese lives and property in that place, but really to prevent the northward march of the Nationalist army and to help Chang Tso-lin, with the hope of gaining concessions from him. It is impossible to imagine the Minsei party being guilty of so futile a policy as that. Such antiquated, imperialistic

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and militarist tactics are out of date in modern diplomacy. We are absolutely neutral in relation to the Chinese struggle; we have no desire to interfere with the internal affairs of China. We are determined that justice and fair play shall dominate all our relations with China, no less than with other nations; and all our negotiations must be concluded on a basis of righteousness and honour, for which a mutual understanding should be promoted at all costs. There must be give and take, and live and let live. As we have no territorial ambitions in China, surely that country will be ready to meet us on these terms. The truth is, Japan is determined to do all in her power to assist China in promoting established government in that country. We wish to coöperate with the Chinese people in the realization of their national ideals, and the development of their national resources. A fuller and more harmonious development of commercial relations with China cannot but be for the good of both peoples. For this reason we want to assist China in reaching tariff agreement and autonomy, as well as to hasten the abolition of extrality, remembering our own bitter experience while labouring under similar humiliation and disadvantage. There are signs, too, that the Chinese people are beginning to see the rightness of our policy and to appreciate it at its full value, evidence of which is seen in the decline of the boycott against Japanese goods since our party took office.

The Minsei Party is very anxious to do everything possible to hasten the time for lifting the embargo on export of gold. The Seiyukai, of course, had the same desire, but did not know how to go about it; but the energies of the Minseito are now bent on preparation for removing the ban. The Seiyukai gathered about it a number of persons who could easily be attracted by personal or local interest. Their party policy is based on personal profit and advantage, penetrating into every part of business and industry and corrupting the national mind. This party naturally opposes our policy of retrenchment. With such graft the Minseito will have nothing to do. We shall oppose every attempt to take a leaf out of the Tammany Hall book, and stand for honest politics and honest support from the nation.

The Minseito is persuaded that the best preparation for lifting the embargo on gold is national retrenchment in every possible direction. As all those who profited personally or locally in the above mentioned way by the last budget of the Seiyukai Ministry are opposed to us, we may have to suffer martyrdom in the good cause. Just glance at our annual budget amounting to over 3,800,000,000 yen. Already we have cut out of this no less than

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150,000,000 yen, an achievement surely to be proud of, after a few months of office. And our retrenchment policy is no mere temporary one; we intend to pursue a policy of discouraging all unnecessary expenditure as long as the circumstances demand it. Our retrenchment plans promote public interest, because they make an increase of taxation unnecessary and preclude the need of issuing public loans. The Minseito does not propose to continue the methods of previous ministry in absorbing money in loans and using the money on subsidies and governmental business ventures. A better way to recover economic and industrial activity and stability is to encourage the public to undertake enterprise on its own account with as little government interference as possible. The main idea is to encourage individual activity by relieving the burden of taxation and pressure on the money market here again we are fundamentally different from the Seiyukai.

As to customs tariff, the Minseito government does not favour the free trade principle of the Manchester School as it is, yet it aims to reduce the import tariff consistently with some measure of protection, with the hope of free trade later. We have already submitted the matter to the special tariff committee to consider drafting substantial modifications in the present schedule. Here again we are taking steps quite contrary to the policy of the former ministry. All countries today appear to favour protection in some form; and this is as true of free-trade England as it is of us and other countries. Yet nations cannot afford to be exclusive; they have to admit their inter-dependence and do nothing to menace it. No nation can be self-sufficient and self-supporting in these days. Prosperity is real only to the extent that it is shared. It would be well if the whole world would consider this aspect of trade together, and resolve to coöperate for the benefit of all. The Minseito is considering the advisability of bringing forward this proposal and inducing the nations to consider it. In the meantime we are going to improve our own tariff as far as lies within our power.

Our social policy is another important consideration in the Minseito plans. Already a committee has had this under consideration, dealing with the three problems of the Trade unions act, Tenants' Contract Law and Unemployment relief. The laws regulating Trade unions have been unsatisfactory, but were ignored by our predecessors. We hope to solve the difficulty by enacting legislation at the next session of the Diet; it will deal satisfactorily with union rights, especially in regard to strikes and collective bargaining, and reveal our profound spmpathy with the working class. The troubles of tenants

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have formed a complicated problem for some time, unexampled in western lands. In Japan contract between tenant and landlord is still according to the feudal age; and this must now be changed, enabling tenants to get justice always. Of course unemployment is a world problem, though less acute here that in England and elsewhere. The good old custom of the kinsman taking care of indigent relatives has helped Japan very much; but it does not solve the problem of unemployment in this industrial age. Our solution will be based on ways and means of promoting employment, and by establishing unemployment insurance, for which provision is to be made in the next year's budget.

In Japan the proletarian class is in much the same position as they were in England in Gladstone's day. The Minseito is planning for their greater emancipation. We want to bring about some of the reforms that Mr. Lloyd George attempted in his famous budget of 1909. In regard to local finance, the Seiyukai wanted to transfer the right of land taxation of local bodies and municipalities, enabling them to have a new source of revenue; but our party proposes that the State should make itself responsible for elementary school teachers' salaries to relieve the local strain in finance.

The Minseito method of official appointments is wholly different from that of the Seiyukai. Our Premier will not make any of his classmates governor-generals just because they were his classmates as the last Premier, General Tanaka, did. Nothing could mark the purblind policy of the last government more than the mistake it made in taking Governor-General Saito from Korea, for the sake of giving a clum, General Yamanashi, a high post. This was offensive to the *bushido* spirit of Japan. Contrary to the supposition of the general public Premier Hamaguchi did not ask the Emperor to appoint his classmate, Mr. Izawa to office. His action in restoring Viscount Saito to Chosen is significant of his whole policy: the best man for the place is always put in it. Perhaps the greatest distinction of the Minseito is that it is utterly opposed to using political power for party rather than for national interests. The political situation of Minseito at present in Japan is that of the Liberal party in England from 1906 to the Great War when it fulfilled the great task of political reformation.

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JAPAN'S SPORTING WOMEN

By KIKU KINDAI

IN western countries the prevailing impression has been that the women of Japan are too timid, gentle and generally docile to take a practical interest in the recreations of outdoor life; their forté is said to be the household and home, attending strictly to the affa'rs of family and husband. It is true that the women of Japan have generally been inclined to put essentials first; and a woman who would not, in Japan at least, would not be considered admirable. But the women of Japan are as human as they are in any other country, and would feign be interested in all that becomes a woman. While they have never aspired to the sporting distinctions or ambitions of some of their Western sisters, and with no loss to themselves or their country, they have always been keen on things that matter, in the outdoor world no less than in more restricted quarters.

It was owing to the rigors of the feudal régime that the Japanese woman got the name of being indifferent to sport and to recreation in general. Nor did the stern discipline of Buddhism in the medieval period do aught to relieve woman of the restrictions imposed upon her, as evinced by the opinions of Kaibara. But while women were not allowed to rival their husbands or other men in the more strenuous physical activities of life, they yet had their place in the world no less than in the home. In the earlier days of Japanese history it is obvious that women were quite equal to men in physique, intellect, general ambition and achievement. This is seen in the case of no less a personage than the Empress Jingo who, in the 3rd century A.D., not only accompanied her lord to the battlefield, but, after his death, continued the campaign herself, with all the masterly ability displayed by the British warrior Queen Boadicea, and carried the quarrel even across the straits to Korea. Nor was the Imperial Lady singular in this, for it was no uncommon thing for the women of that time to excel in war, side by side with their husbands.

That women in old Japan were no less intellectual than the man may be inferred from the literature they produced, especially in the Heian era. The *Genji Monogatari* by Murasaki Shikibu, and the *Makura-no-Soshi* by Sei Shonagon, surpass in quality anything in the way of literature produced in the Europe of that time, the 11th century. Though this outburst of literary art was suppressed by the suceeding civil wars, it never quite disappeared, as may be seen in the work of Akazoe Emon, but it did not flower again until modern times when, both in peotry and prose,

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the women of Japan are again coming to their full fruition.

This only goes to show that the Japanese woman was but awaiting the opportunity for fuller development and achievement in the more intellectual and active walks of life. To-day the women of this country are fast coming to the front in almost every department of human activity. They have always, of course, been hewers of wood and drawers of water to the men of the country; for in what country has woman ever been able to escape this bondage? The farmer's wife has invariably helped her husband in the fields, as she has done also in western lands. In the factory, the mine and other spheres of strenuous toil, women have had to work only too hard for their own good, and the good of their children ; but new laws are doing something for their amelioration and requitement.

As a trained entertainer the Japanese woman has no superior: no banquet or reception is complete without her both as singer and dancer no less than as a conversationalist. It is true that wives and daughters have never been able, until recent years to emulate the *geisha* in this respect; but that was the fault of the men and not of the women of our country. In song, dance and music our women have always excelled the men of Japan, though the latter have always been ready to pay for and appreciate woman's art in this domain. In modern times woman is taking her place in almost every walk of life open to men: in the shop and office, in the busses and trams as well as in the council chamber, and also in outdoor sports and recreations.

In this respect it may be said that the women of the capital generally take the lead, though lovers of sport and games are now evident among women all over Japan. The change towards adoption of foreign games naturally promoted change of dress among ladies. This became more conspicuous after the great earthquake of 1923, which destroyed Yokohama and the greater portion of Tokyo. With the rapid reconstruction of these cities after the western syle of architecture, the coming into vogue of western dress, and fashions in general, became more marked, followed by an unusual demand for foreign sports and recreations. Before that, a woman in European dress was an exceptional sight on our streets, but to-day she is so common as to attract no attention, except, perhaps, by an indiscreet limitation of skirt. European dress is not yet quite the rule with our girls and women, but that time seems not far off, and has already arrived for school girls and business women.

In athletics, too, the women of Japan are becoming no less prominent. At the Olympic games in Amsterdam last year Miss K. Hitomi won international fame; and there are other runners among

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the young women at home no less fleet of foot, like the Terao twins who have done marvels in field and track events, while Miss Hayashi of Tokyo won the highest award in the Basket Ball contest in the United States. In swimming, too, women are becoming conspicuous, though none have aspired to swim the straits to Korea, nor has any newspaper deigned to induce such foolhardy attempts. In tennis Miss Moriwaki took the championship in Honolulu three years in succession.

Golf, being regarded as a pastime only for the idle rich, has made but slow progress among Japanese women so far; but there are already some good players, led by such distinguished persons as H.I.H. Princess Chichibu who acquird the art at Washington; and she is ably supported by Princess Asaka and Princess Kanin as well as the Marchioness Kacho. The next move is to make golf possible for business women; and to this end a school has been established in Tokyo, and a club of inexpensive membership is being organized. In Kobe and Osaka more women may be seen on the golf links with their husbands than in Tokyo and the north generally; and some of these, like Mrs Sasabe, have become quite distinguished wielders of the historic club.

Although Japan is glad to see her women come forward in this way to take their places beside the men in all the walks of life, in work and play alike, we are not anxious to see any of our women become mere sporting characters, like some western women, spending on sport the time and money that should be devoted to more important things in a world where the best is always in want of support. Japan has yet no racing or hunting women; and, among women, gamblers are happily few. But since our women tend to admire and emulate the West, they may not always choose the best examples.

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THE MAGIC MUSE

By ARIEL

II

FURTHER instances of Japan's faith in the supernatural influence of poetry may be seen in the following examples which may be taken as illustrating good poetry no less than good prayer. A priest of eminent learning and piety was Ninjun of the Seson temple. But a Court lady of the retired Emperor Toba was jealous of his influence, and spoke of him as a hypocrite who really admired women whom he pretended to avoid. This gossip reached his ears in time, and naturally mortified his virtuous spirit. Against the gossip and the slanderer there is no protection save the gods: and the priest acted on this belief by composing a poem which he laid before the altar of the Kitano Tenman Shrine:

Aware tomo
kami kami naraba
omoishire
hito koso hito no
michi o tatsu tomo.

Gods prove themselves gods
by their helping of the good.
O then stop the rods
of calumny that would
defame my life's rectitude.

Not long after this the Court lady appeared before the Emperor in a red skirt, waving a stick and dancing in a strange manner; and when asked to explain her conduct she replied that she was suffering vengeance because of having slandered the good priest Ninjun. The latter was sent for and received her apologies and he gave her forgiveness, imploring divine mercy for her as well. The lady was restored to her right mind; and the Emperor was so impressed that he presented to Ninjun a fine horse.

There was in old Japan a great man named Sadamoto Oye who was crossed in love and could not get over it. Believing that life could never again be what it was to him, he grew sick of the world and retired into a monastery. One gloomy day in the rainy season a young girl appeared before his room and wanted to sell him a mirror. Though she was poor and had to dispose of her precious treasure, she had a fine face and was rather pretty. He inquired into her motives for the sale, and was satisfied that she was driven to it from poverty. Taking pity on her, Sadamoto bought the mirror. He just glanced at it, and seeing it, was wrapped it in a piece of paper he looked more carefully at it and found on the wrapper a poem written:

Kyo nomi to
miru ni namida no
masu-kagami
narenishi kage o
hito ni kataru na.

When in you I look,
O mirror of my dear days,

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tears flow as a brook.
Ah, to all who in you gaze,
Ne'er reveal my form and face!

Moved to tears himself by the tender lines, Sadamoto refused to keep the mirror. He thought of the loss of his sweetheart and of the sorrow of mankind; and he at once returned the mirror to the girl, but refused to receive back the money. This incident led him to become a priest; he became the fomous Ensetsu Daishi who visited China and died there at the foot of a sacred mountain which he had hoped to ascend.

There was once a petty government official who fell in love with a fair lady of higher rank than he could aspire to, and he had little hope that she would accept an offer of marriage from him. Nor was he surprised when she eventually declined his proposal. Not to be defeated he resolved to put his faith in poetry, so he composed an ode and took it himself to the residence of the lady, a most unusual proceeding.

Hito zute wa
chiri moya suruto
omo mani
ware ga tsukai ni
ware wa kitsuru zo.

—

Lest lover's message fail
if carried by another,
I myself detail
to bear it, and no other!

The lady was so impressed by this novel method of renewing a suit that she succumbed to the charm of the verse and gave him her hand in marriage. But if poetry can move the gods it ought to move the hearts of fair ladies. That is the most natural thing in the world.

As Korekata Fujiwara was guardian of the Emperor while the latter was Crown Prince, he was naturally given a fine position on the young Prince's ascent to the Throne. But his selfconfidence overcame him and he once took a little too much liberty, for he even disregarded an Imperial order, and was banished. Seeing no hope of pardon, he took orders and became a Buddhist priest in his place of exile. For many years he waited in vain for pardon; he saw men exiled and pardoned time after time, but he was always ignored, and he finally became heartbroken and was determined to end his life in the river bed. He had to leave a farewell poem, of course:

Kono se nimo
Sizumu to kikeba
watashi-gawa
nagareshi yori mo
nururu sode kana.

—

Doomed am I to sink
beneath the waves for ever;
pausing on the brink,
I may with truth aver
my sleeves were wetter never.

The poet meant that even if he sank in the river his sleeves could not be more wet than they were from wiping his tearful eyes during the years of hopeless despair. But the ode somehow found its way to the capital and reached the imperial eye; the result was a measure

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of appreciation that led to the pardon and recall of Korekata. Thus poetry can move even the mercy of rulers.

In the old capital at Kyoto there was once a Buddhist priest called Jozai who had studied the art of poetry under the noted Seigen, a poet of the day. On a certain occasion Jozai went to view the cherry blossoms at the Hossho temple in Kyoto. He was standing under a beautiful wealth of bloom when a party of young ladies approached: and seeing that he was shabbily dressed, they sneered and whispered to each other about him, probably wondering why a poor priest should venture out to see cherry blossoms. For a joke one of the girls said to Jozai "Say, won't you break us off a spray of blossoms?" He was silent for a while, and then recited the following poem:

Yama-gatsu wa
ori koso shirane
sakura-bana
sakeba haru kato
omo bakari zo.

A mountain peasant
may not discern the season,
save by the pleasant
cherry blossoms the trees on:
then spring's the word to
seize on.

Now, this poem is a skilful example of verse with a double edge, which is almost impossible to translate without losing the flavour. The poem can be read in two ways, one of which is a humble reference to Jozai himself as a country bumkin who cannot tell the spring until he sees the cherry blossoms; while the second meaning is a withering witticism on the impudent girls who laughed at him. The poem may, therefore, be translated this way:

A mountain peasant
may not know how to break off
a spray of pleasant
spring blossoms; so I take off
my hat to you, and make off.

SPRING INCENSE

By Akiko Yosano

O raka ni
O dera mekite
Kemuri hiku
Waga haru no hi no
Ji no koro kana.

As the incense floats
From my porcelain censer rare,
On this my spring day,
My room is a temple fair,
And my heart devoid of care.

Tran. by J. Ingram Bryan

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JAPANESE FAIENCE

By S. MIYAGI

OF course the art of pottery of all kinds is one of the oldest and most highly developed in Japan; and the pages of this Magazine have had frequent articles on the subject from the beginning. But any branch of fine art in Japan seems inexhaustible; there is always something more to say, or some new writer has his own ideas on it. In all countries faience is one of the oldest arts; but certain peoples have attained higher achievement than others. In this sphere Japan can worthily claim to have no superior.

There is no doubt that the higher forms of this art were due to Korean and Chinese influence; but Japanese archaeology proves that the natives of this archipelago had their own rude pottery when the Yamato arrived, and doubtless something was learned from them. But it was not until the Heian era that Japan experienced appreciable progress in the potter's art. It is said by some authorities that when the Empress Jingo invaded Korea in the second century A.D., she brought back potters with her. At all events by the eighth century Japan had potters in plenty, for at this time it was everywhere noticeable. In the Heian era, beginning in the ninth century, the provinces of Yamato, Kawachi, Settsu, Izumi and Owari were noted for skill in the art of faience. The industry was encouraged not only by the priests but by the nobles, who appreciated examples of fine art. As the best specimens then came from China it was called *chawan*, which means tea-cup; and probably that was the most common utensil imported then.

In the reign of the Emperor Go-Horikawa about the middle of the twelfth century one, Kato Sayemonnojo Kagemasa, a native of Yamashiro province accompanied a priest to China where he studied and practised the potter's art for six years; and on returning to Japan he visited various provinces seeking potter's clay, finding none until he came to Setomura in Owari province; and there he set up his kiln to make Chinese pottery. This revolutionized the art in Japan. This man's son, Toshiro, inherited his father's skill. With the coming of the fashionable craze for ceremonial tea the art of fine drinking vessels witnessed remarkale development; and, ever since, the utensils used in the *cha-no-yu* ceremony have been the finest examples of pottery that can be produced.

It then became the custom to visit China to get new ideas on the potter's art; and about this time Yamada Gorodayu of Ise visited China accompanied by an offlcial envoy; he devoted atten-

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tion to the art of porcelain making, bringing back examples of fine celadon ware. His influence assisted in improving the products of Seto, Shigaraki, Bizen and Tanba. especially in tea utensils, the appearance being completely transformed. Under his tutelage arose such noted artists as Shino Munenobu and Sen Rikyu who produced tea vessels of novel design, known as *shinoyaki* and *rikyuyaki* after the designers' names.

When Oda Nobunaga came into power as a dictator in the middle of the sixteenth century he showed devotion to the art of pottery by exempting Seto men from all taxes; in fact he attempted to give Seto a monopoly by prohibiting kilns being set up anywhere else. But the effect was to produce some very skilled potters. In 1593 Mayeda Toshiiye, a feudal lord, introduced the making of cermaics in the province of Ettchu, engaging Seto potters in the work, making tea things in the Niikawa district, though the industry did not continue there. When Hideyoshi sent his expedition to Korea about the same time, he had skilled potters brought back, who revolutionized the art in Japan. It is true these artists and artisans were taken to Japan as prisoners, mostly by generals or lords from Kyushu; and consequently that part of the country became a centre of skilled potters. Lord Hosokawa created the Ahano ware of Buzen; and Yatsushiro ware in Higo; while Lord Kuroda Nagamasa did the same for Takatori ware in Chikuzen, Lord Matsura the Hirado ware in Hizen, and Lord Nabeshima the Arita ware in the same province. Lord Shimazu of Satsuma appears to have secured the largest number of these Korean potters, making Osumi province a centre for production; and these introduced not only new methods of faience, but clay and glaze of all kinds. Lord Mori started similar work in Hagi in Nagato province.

During the Tokugawa period all branches of the art made great development, ceramics reaching the highest skill yet seen. By this time the Korean potters had become one with the Japanese, and the blend of art and breed resulted in the finest sort of ceramic art. One of the most beautiful developments of the art was the ware with graceful pictures, vignettes from nature, idyls of life, invented by Nomura Jinsei; and the elegance and refinement seen in the art of Ogata Kanzan marked further progress in the aesthetic side of pottery. The new Kurita ware is also worthy of mention.

From the beginning of the eighteenth century Satsuma ware assumed a new aspect and came into greater prominence; it was done in beautiful gold or silver tints, looking like silk brocade. The Shifuna ware of Izumo and the Banko ware of Ise as well as the

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Minpei ware of Awaji were new and effective designs in pottery. It was about this time, too, that Ri Sanpei, a Korean, discovered in Senzan in the province of Hizen a deposit of white kaolin that was to produce such wonderful snow-clear porcelain; and later Sakai Kakiyemon applied gold and silver in five colours to this white porcelain, till it resembled silk brocade, which was considered then a great achievement.

Porcelain as distinguished from faience, is an art in itself; and the making of it was transmitted from Arita to Kutani and then to Seto. But Kyoto seems to have had the best potters, being the capital where such art was very highly appreciated. There novel and graceful designs found the most rapid and advanced development, surpassing even those of Arita, Kutani and Seto. It was in Kyoto that Nonomura Jinsei experienced his triumphs. His work, known as *mimuro*, was in demand among all the daimyo. Each of of the clans was proud of its potteries and potters; they even prohibited the sale of their products to the public. The feudal lord bought all that was produced, and used some of it as presents to the shogun or to friends; and consequently these were of the most exquisite design and workmanship. The Tokugawa government possessed no kilns of its own; but at the end of the seventeenth century the *bakufu* summoned Takahara Tobei to Yedo from Settsu province, and gave him a plot in front of the Hogan temple, Asakusa, where he was to make fine tea and other utensils, and these came to be known as Asakusa or Takahara ware.

With time's changes, the fashion for the tea ceremony declined and the demand for fine pieces of porcelain waned too; but as the works at Arita, Seto and Kutani began to produce fine table ware their industries continued to develop and prosper, and at last found expanding exportation abroad. Then after the Meiji Restoration, when all things western were being introduced, the art of pottery came also; and the Arita potters began to produce work after the Occidental manner, which was greatly appreciated in foreign countries. Mino, Tobe, Aizu and other places witnessed great progress in the manufacture of good porcelain, and now Mino ware is noted throughout the ceramic world.

Although, as has been said, Tokyo had no famous potteries in the Tokugawa period, after the Meiji Restoration when Yedo was made the national capital and named Tokyo, potters began to come there. In 1863, while it was still called Yedo, kilns were started by Seto men; but no progress was made until after the Restoration in 1868 when Inouye Ryoko from Seto united with a chinaware dealer and built kilns

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at Hashiba-machi in Asakusa, and porcelain was made. In 1878 the Yedogawa pottery was established in Koishikawa to make porcelain after the European manner. In 1882 kilns were in operation Shinogawa-machi, Ushigome, initiated by Dr. Wagner. H. Takemoto, a former retainer of the shogunate, built kilns at Toyokawa-cho, Koishikawa and made porcelain after Satsuma style. Subsequently kilns for producing work in French style were set up in the same place. The most notable ware produced in Tokyo was the Imado and the Sumida. In 1873 Dr. Wagner, a German, invented the Asahi ware which was produced at the Yedogawa pottery; and so developments went on until the characteristic elegance of Japanese pieces was produced by western methods.

Yokohama began to make porcelain in 1870 when Miyakawa Kazan of Kyoto started a kiln at Ota village in Kanagawa Ken to make ceramic ware after the Satsuma fashion, selling it mainly to foreigners. Being a man of original ideas he soon began to produce something novel in dense glaze with skilfully wrought designs, which found immediate appreciation. In spite of all changes the potters of Kyoto have remained most loyal to the old art in its original refinement, refusing to change or lower their ideals or dignity. This is not to say that no attempts were made at improvement of the art by engaging the best artists from whatever source, so that they have been able to hold the reputation which has been theirs for generations. And the Arita ware of Saga prefecture, the Seto ware of Aichi prefecture and the Kutani ware of Ishikawa prefecture still retain their hold on all minds capable of appreciating beautiful pottery; and these porcelains still find immense demand abroad.

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SILENT HEROISM

By F. TAKAYA

BY immense courage, genius and general ability to strive after an ideal; to rise and fall and to get up again and go on, till the goal was reached, is of the nature of few men; but after the goal was gained, to have to see all a man's plans shattered and his achievements ignored, so that all he can do is to retire into private life, ignored by the world and even by some friends, requires a silent heroism at the command of few. This has been the character, the experience and the fate of Mr. N. Kaneko, formerly the manager of Suzuki & Co., once the most renowned commercial firm in Japan for rapid progress and great wealth and success.

It will be remembered that during the years of the world war this company became enormously rich; its operations expanded until known the wide world over. By the end of the war the company's assets were valued at more than two hundred million yen. All this was due to the financial acumen and perseverence of the manager, Mr. N. Kaneko.

The Company, however, soared like a meteor only to fall though not to vanish, for it is still hoping to retrieve its losses. The secret of its decline and the defeat of its manager's far seeing plans is a matter of great interest. We are accustomed to read in the press of disarmament conferences and the talk of diplomats, all of which seems remote from our own practical interests. We forget that the decisions of these diplomats may make or ruin many great undertakings, and affect thousands of lives. To the average man the Washington Conference of 1922 had little financial interest personally; it was a national matter, having to do only with statesmen and such people. But it was the beginning of the ruin of Suzuki & Co, for it brought all the plans and reckonings of the Company to naught. It happened that the numerous firms with which the Company did business had interests connected with the decisions of that Conference; from the moment the decisions of the Conference were mooted these firms began to slacken interest; and this went on till the Company failed. In April 1927 the Company came down crash like a falling tree.

At this time the general manager was N. Kaneko. He had brought the firm to its high position in the world of trade and finance only to see it all crumble away like dust. Like a wounded thing he just retired into obscurity, though never losing the spirit that carried him through so

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SILENT HEROISM

By E. TAKATA

BY immense courage, genius and general ability to strive ahead in all; to rise and fall and to get up again and go on, till the goal was reached, is of the nature of how great but after the goal was reached, to leave to some all a people's share and all his achievements signified, so that "the man do is to retire into private life, proud by the world and deserted by friends, regardless about reputation and of fame. This has been the character, the experience and the fate of Mr. N. Kaneko, formerly the manager of Syndicate Co. one of the most renowned cotton retail firm in Japan for rapid progress and great wealth and success.

It will be remembered that during the years of the world war there was a prosperity because cotton yarn was in great demand until even the wide world over. By the end of the war the company's assets were valued at more than two hundred million yen. All this was due to [illegible]

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[illegible]

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many trials. He was too much of a man to run away from life, as so many do under such circumstances. The brave man is he who stands his ground and faces what ever life has for him, be it bad or good; the coward is unable to endure, and puts out of life at a throw. But Mr. Kano believes that when a man has done his best, he is better as a living than as a dead man. A living dog is better than a dead lion, as the proverb has it.

Away from the world of busy activity, in his little cottage at Shuzenji, this cousine germ of the business world now lives in retirement, watching the course of the business world with a keen eye, not knowing what moment he may be called back from retirement on the stage of commerce and trade once more. He will not can never forget what he was and what he did, at any rate, no matter how it may treat him in future.

Tsunejiro Horo of Shizuoka was born in Tosa in the year 1870. His family were too limit [illegible] to afford him opportunities of education; he was in such straits that he had to borrow a pencil to write his letters. But at the age of 20 he came to Tokyo, where he entered the service of Mr. I. Suzuki, then a small merchant. Before reaching his 27th year he started Mr. Y. Suzuki succeeded in [illegible] and for Mr. Kano to contend with all his then powerful rivals, [illegible] until the firm became one of the most prosperous of its kind in Japan. At the time of Mr. I. Suzuki's death the assets of the firm amounted to about 500,000 yen; but under Mr. Kano's management this greatly increased. It is through his own with Japan's obtaining possession of Formosa in 1895. At first unsuccessful in his camphor speculations in the island, Kano-san persisted until he put to rights matters, and by the firm's assets had accumulated to over 1,000,000 yen.

Not satisfied with the fruits of his enterprise operation, he soon started on another speculation, erecting a sugar mill at Daito near Moji under the auspices of a company. His fortune was made when the Red Sappon Sugar Company bought this mill in 1906 for 650,000 yen, making the Suzuki Shoten a millionaire concern at a bound, of which Mr. Kano-san was just proud. He then awaited the opportunity probably to invest his capital. The opening of the European war invited him to resume financial activity; in all other lines trade was dull, but the demand for war supplies was constant on the increase. In anticipation of this demand made by advance purchases of war supplies, establishing branch offices in London, New York, China and other places, greatly expanding the sphere of the Suzuki Company. His friends doubted the wisdom of his speculative operations; but when they

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many trials. He was too much of a man to run away from life, as so many do under such circumstances. The brave man is he who stands his ground and faces whatever life has for him, be it bad or good; the coward is unable to endure, and gets out of life altogether. But N. Kaneko believes that when a man has done his best, he is better as a living than as a dead man. A living dog is better than a dead lion, as the proverb has it.

Away from the world of busy activity, in his little cottage at Suma, this one-time giant of the business world now lives in retirement, watching the course of the business world with a keen eye, not knowing what moment he may rise and gird himself for action on the stage of commerce and trade once more. The world can never forget what he was, and what he did, at any rate, no matter how it may treat him in future.

This silent hero of Suma was born in Tosa in the year 1867. His family was too limited in means to afford him opportunities of education; he was in such straits that he had to become apprenticed to a pawnbroker. But at the age of 20 he came to Kobe, where he entered the service of Mr. I. Suzuki, then a small merchant. Before reaching his 27th year his master died, Mrs. Y. Suzuki succeeding to the business; and her Mr. Kaneko assisted with all his then considerable business ability, until the firm became one of the most prosperous of its kind in Japan. At the time of Mr. I. Suzuki's death the assets of the firm amounted to about 90,000 yen; but under Mr. Kaneko's management this greatly increased. His triumphs began with Japan's obtaining possession of Formosa in 1896. At first unsuccessful in his camphor speculations in the island, Kaneko peristed until he began to make money, and by 1903 his firm's assets had accomulated to over 100,000 yen.

Not satisfied with the fruits of his camphor operations, he soon started on sugar speculation, erecting a sugar mill at Dairi near Moji under the auspices of a company. His fortune was made when the Dai Nippon Sugar Company bought this mill in 1909 for 6,500,000 yen, making the Suzuki Shoten a multi-millionaire at a bound, of which Mr. Kaneko was justly proud. He then awaited the opportunity profitably to invest his capital. The opening of the European war invited him to resume financial activity; in all other lines trade was dull, but the demand for war supplies was constantly on the increase. In ancticipation of this Kaneko made big advance purchases of war supplies, establishing branch offices in London, New York, China and other places, greatly expanding the sphere of the Suzuki Company. His friends doubted the wisdom of his speculative operations; but when they

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saw the enormous advance in prices that came later, the wisdom of his foresight was appreciated. By the arrival of February, 1915, his success was assured. From that time the profits of the Company began to pile up, and hundreds of millions of yen passed through their hands.

In 1917 when America began to veto exports of iron and steel, difficulties for the Company began to arise; shipbuilders in Japan were thrown into consternation. It was left to Mr. Kaneko to come to the rescue. First he stirred up public opinion both in Japan and America to relax the embargo; and then he concentrated on inducing Washington to lift the ban. Not even the Japanese government had been able to do this by the most careful negotiations. Fortunately for his plans, the new American Ambassador to Japan that year was a man who could understand the unreasonableness of the situation enough to become interested in trying to improve it. At home he had been a distinguished jurist and was able to see points at issue. Knowing the high character of the new Ambassador, Mr. Kaneko made up his mind to appeal to him on the subject of the embargo on iron and steel. Accompanied by an interpreter Mr. Kaneko visited the Embassy in February, 1918, and had an hour's interview; but that hour adjusted the whole situation. It was done in a very clever manner: the solution was found by agreeing on an exchange of steel for ships between the two countries, America sending the steel and Japan sending the ships. Here was an example of extremely successful diplomatic ability.

At this time the business of the Suzuki Shoten was enormous. War supplies were being sent to all parts of the world; and sometimes orders worth 20 million yen were done by a single telegram. In 1919 the Company had 30 ships of 9,000 tons engaged actively in transportation of war supplies, and a year later the number of ships had increased to 45. The Company was now at its zenith; and the general manager felt the Golden Age had come at last, right here on this earth. The last thing to be thought of was the possibility of failure. Mr. Kaneko was devoting his whole attention to the Company; he took little or no time for rest or holidaying, and had no time for the ordinary pleasures of his class. Quiet and sincere among his friends, given to no vices, people regarded him as a model business man. Some of his friends are disposed to blame him for lack of adaptability. Had he been a little more pliable and liberal in contributing to political party funds his firm would have been better supported in its time of crisis.

Personal criticism, however, is now out of place. Though this, the biggest

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of the younger Japanese commercial firms, failed, the merits of its general manager cannot be forgotten, To his ability and courage must be attributed such achievements as the improvement in methods of camphor production in Formosa; the extension of the foreign market for Japanese camphor and peppermint; and the government issue of war-time marine insurance regulations and compensations. Not least, to him is due the successful negotiations in connection with obtaining steel for ships from America. He also was the means of bringing 1,500,000,000 yen in specie into Japan, and had it invested in the basic industries of the country. How long will a man of such wide knowledge, ability and experience be allowed to lie idle, when the country is most in need of great financiers?

A CLEAR MIND

By Meiji Tenno

Asamidori
    Sumi wataritaru
Ozora no
    Hiroki o ono ga
Kokoro tomo gana.

Like the clear blue sky,
    May my mind be broad and bright,
And Infinity
    Cloudless as unerring sight
    Ever be my heart's delight.

Tran. J. Ingram Bryan

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TRADE MONOPOLIES OF THE TOKUGAWA PERIOD

By T. MINODA

THE Tokugawa shogunate had the most consummate genius for making itself the centre of things, not only in authority but in trade. From everything that was profitable to others, either in an official or a pecuniary way, the *bakufu* sought some degree of advantage. Out of this disposition there arose certain monopolies conceded to others but which yet meant gain for the government. And even in the management of these monopolies the homage demanded by the shogun was enhanced and his position more firmly established.

The most peculiar of these monopolies were these known as the *chashi*, the *itowarifu*, the *kakeya* and the *fudasashi*, all of which reflected the dignity and red tape which the shogun required for himself. The *chashi* provided the shogun's tea, and the *itowarifu* his silk; and the heads of these trades were privileged persons who found their monopolies as honourable as they were profitable. The public regarded them as government contractors; even to-day these are always privileged persons or business corporations; but in the Tokugawa period their privileges extended to rank as much as to trade and grofit.

Among the monopolists of the day the *chashi* of Uji were the most important, since they provided the tea which the shogun was to drink, and all the tea that was used in his establishment, consisting of various grades for various ranks of his dependents. This business was considered so important that those who had to do with it must also be honoured accordingly; they were divided into three classes or ranks: the *gyobutsu chashi* who had to do with the tea used by the shogun himself; the *ofukuro chashi* who prepared the tea used at the Tokugawa villas at Momijiya and Nikko; and the *okayoi chashi* who made the tea used in the kitchens of all the establishments of the shogun. These were again subdivided into ranks, there were eleven *gyobutsu chashi*, led by Kamibayashi Hojun and Kamibayashi Chikuan, these being equal in official rank to a deputy or *daikan*; the former received a yearly income of 500 *koku* of rice, and the latter 300 *koku*. They were known in Uji, where the shogun's tea was grown as the two Kamibayashis; and Hojun's house was ranked as the *kami yashiki* or upper house, while that of Chikuan was known as the *shimo yashiki* or lower house.

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These two tea men were as powerful as feudal lords in their own sphere, and demanded and received equal deference. They belonged to historic families, and served alternately as the shogun's *todori* for one year, the period being known as the *nenban*. The Tokugawa family laid great stress on the historic connection of its vassals with the shogun's interests; and the two Kamibayashi were of an ancestry that served the first shogun of the line, the great Ieyasu, even while he was comparatively private individual at Okazaki. This Kamibayashi was granted a tea-garden estate and a mansion at Uji, calling himself Chikuan, and in the year 1600 died fighting in the shogun's cause. When the family was likely to die out in later years the shogun, Iyetsuna, granted the house the honour of a red seal, and the remaining granchild was permitted to continue the family, and was made *todori* or chief of the *gyobutsu chashi*.

These tea officials had also other advantages or privileges: they were purveyors for the daimyo who cared to make use of them to get the best tea, and then in turn to the retainers of the daimyo, or feudal lords. To make himself look like the deference he demanded and the power he wielded the *gyobutsu chashi* had to shave his head and wear the *juttoku* and a sword. But the two Kamibayashis were not compelled to shave their heads; they were entitled to the privilege of samurai of the highest rank, the *daikan*.

The manner of growing, preparing and collecting the tea for the shogun's use was in accordance with the importance of the officials concerned with it. We notice that in the time of the third shogun, Iyemitsu, in the year 1632 he sent his official tea caddies to Uji directly under guard of his own officials so as to show the daimyo that the shogun was free to act thus even in a daimyo's jurisdiction; it was to test the submission of the daimyo to the shogun's supreme jurisdiction. For this reason he deliberately sent his tea caddies under official guard; and as no one dared to interfere with them on the way from Yedo to Uji, the journey was continued yearly. The caddies were borne along the route officially under direction of the chief tea-server in the Yedo Castle, and guarded by high-class samurai. This expedition usually started from Yedo in June, or fifty days before the beginning of the *doyo*, or hot season. When the tea was selected and packed in the official caddies it was taken to Mount Atago in Kyoto and left there to mature for about a hundred days, after which it was brought to Yedo. On the journey from and back to Yedo all the officials were treated with the respect due to deputies of the shogun, by the daimyo through whose domains they had to pass.

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History records that in the year 1646 the shogun, Iyetsuna, changed the route of the official tea-bearers to the road known as the Kisokaido, when the official tea caddies were formally borne to Yamura and thence to Tsurugori in Koshu, one or two days before the arrival of the *doyo* season; and there they were left, instead of at Mount Atago, until the autumn, when the officials returned and brought the cargo of tea to Yedo Castle. The change was no doubt due to a desire to shorten the route and reduce the expenses. This may be inferred from the action of the eighth shogun, Yoshimune, who sent orders to the daimyo along the tea route not to go to so much expense in honouring the tea-carriers of the shogun, and not to provide an infantry guard, but to use ordinary or common soldiers from the guard at Nijo Castle. It is noticeable that from the year 1863 the shogun's tea supplies were taken direct from Kyoto to Yedo Castle, without the old time formality.

The business of growing, preparing and packing the shogun's tea was no light matter; it was commenced every year at the proper time under direction of the Governor of the capital at Kyoto, at the request of the famous Kamibayashis; it had to begin before the 88th night of the Spring season, which usually meant about the 2nd of May. Previous to the commencement of operations on the tea estates, a public notice was posted in Uji prohibiting the disposal of any new tea before the shogun's tea caddies left Uji.

These caddies were in themselves marked out as very special receptacles, with personal designations, such as the Fukuai caddy, the Koshin, the Shiga, the Umoregi, the Higurashi, the Niji, and the Tabinokoromo caddy. Three of them were selected annually for the trip to Uji; and they were always kept in a house specifically erected to contain them in appropriate dignity; there they were kept under official guard until packed full of the precious leaf, when they set out on their return journey. Two of the caddies had to be packed with tea under the personal supervision of the Kamibayashis, and the other one by one of the nine *gyobutsu chashi* alternately, every season. The least important aspect of the transaction appears to have been the amount which the shogun paid for the tea, which was to just one gold *oban* for each caddy of tea; and it is said that the daimyo were allowed to purchase their supplies at the same rate. The *gyobutsu chashi* had to pay special New Year calls at Yedo Castle and be received by the shogun; and when a new *chashi* succeeded to the estate of his fathers he had to present himself at Nijo Castle in Kyoto and swear an oath of loyalty to the shogun sealed in his own blood, in the presence of the *shoshidai*, or governor.

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2.—The Itowarifu

Another interesting monopoly of the Tokugawa shogunate was what was known as the *itowarifu*, who colleced silk with official permission and sold it to the advantage of the seller, except, perhaps, what was supplied for the personal use of the shogun, which consisted largely of presents. The name of the monopoly arose in the days of the Ashikaga, in the middle of the 16th century, when silk was imported from China, and every pound of the material had to be receipted with a copper stamp. Between 1532 and 1554 intercourse with China was suspended and the *itowarifu* system was interrupted. In 1602, however, a foreign ship was driven by stress of weather into port at Nagasaki. She was laden with silk from China, and the captain desired to sell it in Japan. But it was a time of civil strife and the silk market was dead; and after waiting for two years the vessel was in great straits to get rid of the cargo. The captain of the ship tried to persuade the governor of Nagasaki to induce Japanese dealers to purchase the silk. Just then the governor had to meet Ieyasu at Fushimi, and he told the shogun about the ship and its predicament. Ieyasu thought it would be bad for Japan's foreign trade if the ship had to leave without disposing of the silk; and so he summoned Ishiya Sogan and nine other merchants of Sakai, and ordered them to purchase the silk. These merchants went to Nagasaki, got some of the local dealers to unite with them, and bought the cargo of silk from the ship.

Ieyasu was so pleased with the spirit of the merchants in carrying out his wishes that he decided to grant them a monopoly of the silk business; and consequently he issued an ordinance forbidding others to deal in silk, giving the merchants of his choice the sole privilege of meeting foreign ships at Nagasaki and purchasing any silk on board. The foreign ships, now encouraged by certainty of sale, brought increasing quantities of silk to Nagasaki, though in time the shogun had to fix the price they were entitled to ask for it. At all events the Japanese merchants entitled to these silk rights were known as the *itowarifu*, or *shira-ito-warifu-nin*, or white-silk-yarn-dealing-men. Silk thus became a monopoly of these merchants at Kyoto, Sakai and Nagasaki; and by the year 1631 we find some Yedo merchants being added to the list of the privileged, and later some from Osaka, for doubtless the monopoly was much prized, and outsiders were very jealous of the privileged.

When the shogun decided to fix the price of silk in 1635, and the Dutch were confined to Nagasaki, the only place where foreign ships were allowed

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to come, the silk monopoly became more valuable, as the Japanese merchants then knew just what they had to pay for the silk, and what profit to count upon in its disposal. By 1641 all foreigners were confined to residence at Nagasaki; and the shogun tried to profit as much as any others by the foreign trade. In return for the high privileges enjoyed in the silk yarn trade, the *itowarifu-nin* were very ready to serve the shogun in any other way they could; and consequently they often transported free of charge such things as the shogun's officials desired. For example, during the Osaka war they assisted in the transport of guns, ammunition and fodder, and in the same way for the Shimabara war. They also transported some of the stone required in the construction of the Tokugawa mausoleum at Nikko, and made presents of fine bronze lanterns to the shrine. Of course each time they came to Yedo they brought presents of fine silk to the Castle. During the period between 1655 and 1685 the system was abolished, but in the latter year it was restored, and so continued until the development of sericulture in Japan caused a great delcine in the price of raw silk; and after the beginning of the 19th century imports of the material almost ceased. But, not to be beaten, the *itowarifu-nin* extended their monopolies to other kinds of imports as well, and so continued to thrive on their privileges at Nagasaki.

(To be continued)

VIRTUE'S FLOWER

By Shoken Kotuigo

Shimo wo hete
Nao koso kaore
Ogimi no
Kazashi to narishi
Shiragiku no hana.

———

The crysanthemum
Fades not with frost, nor harm takes
Though dire winter come:
Thus our fitting crest it makes
Unsullied as pure snow flakes.

Tran. J. Ingram Bryan

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The Japanese and the Outer World

By Shujiro Watanabe

PART III

Relations Between Japan and the North-Eastern Continent of Asia

CHAPTER XXVII

RUSSIA'S EASTWARD ENCROACHMENTS—COUNT BENYOWSKY —JAPAN'S GREAT SCHEME

Until modern times Russia, then called Muscovy, was a European power of no account. Her influence was trifling, far less than that of Portugal, Spain or Holland. She was of course unknown to either Japan or China. It was during the age in which Japan adhered to the closed-door policy, the policy of preserving the country at the price of seclusion, that Russia grew powerful by degrees, extended her dominions to Eastern Asia and linked her frontiers with those of Japan, China and Korea. The name of Orutz or Russia, was first known in China in the 15th y. of Kwan-ei or 1638, when the chieftain of Korja presented a musket made in Russia to Taitsung, the second Manchurian sovereign of the Tsing dynasty. About 57 years prior to that time, (9th y. of Tensho or 1581), Cossack troops from Muscovy, to the number of 800, had crossed the Ural Mountains and entered Siberia for the first time, where they defeated the Tartars and captured Tobolsk. In the 3rd y. of Bunroku (1595) they advanced farther to the River Obi, on which they built the fortress of Tomsk; and in the 5th y. of Kwan-ei (1628) they seized Yakutsk. In the 16th y. of the same era (16?9) they pushed on to Okohtsk in the extreme East of Siberia, and, two years later, reached the River (Kokuryō Kō or Heh-Lung Kyan) and took possession of Nipso or Nertchinsk and the country to the east of Lake Baikal. After that they from time to time attempted expeditions towards the Amur, experiencing great hardships in the course of them. In the 4th y. of Keian (1651) they come into collision with the Manchurian troops at Albasin, each side being alternately victorious and defeated. Later the frontier between Russia and China was delimited by a joint commission from each country. In the 10th y. of Genroku (1697) a Russian expedition commanded by Vladimir Atlassoff reached the peninsula of Kamtchatka, which was seized. At the mouth of the Gorigina on the south coast the Russians found a Japanese shipwrecked sailor whose vessel had three years before been driven on the coast of Kamtchatka. From him they heard for the first time of the islands lying off the southern coast of Kamtchatka. These are the Chisima ("a group of islands"), or, as the Russians call them, the Kuriles.[1] Thus in the beginning of the eighteenth century Russia encroached on most of the

1. An explanation of this name is given in another chapter.

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islands to the East of Asia, including Chisima and part of Yezo (now called Hokkaido), and changed their original names for Russian ones. Unhappily Japan was meanwhile in a deep slumber, enjoying the dream of temporary peace and oblivious of coming calamities.

There is an interesting narrative of this time which is worthy of attention. A Polish military officer called Count de Benyowsky[1] was taken prisoner and exiled to Boletscoisekarf in Kamtchatka. On the arrival of a Russian ship there, he induced the captain to allow him to embark with the aim of returning to Europe by way of the Pacific and Indian Oceans The vessel passed by Yezo, the eastern and western coasts of Japan and then Ryukyu.

When the vessel touched at Awa, Sikoku, and then at Osima, Satsuma, in the 8th y. of Meiwa (1771), the crew were kindly treated by the inhabitants, for which they felt grateful. Benyowsky sent a letter to the Dutch captain at Nagasaki, through whom he expressed his thanks and warned the Japanese government of the coming peril in the north, his reason for doing so being that Russia was his foe, while Japan was his benefactor. But the government, with characteristic tardiness and indecision, did nothing.

When writing this history, I have found from a European source a curious fact well worthy of attention. In brief it is as follows:—"A scheme was on foot for the invasion of Japan in 1776 by Great Britain and Russia in alliance. When Maurice Bonyowsky [sic], a Polish military officer, was at Kamtchaka in 1771, he saw, he says, the Russian fleet, preparing for the expedition, which was afterwards, however, abandoned owing to the war with Turkey. The above facts are proved by letters preserved in the Foreign Office of France." The said letters were recently discovered by a French historian Lefevre-Pontalis, who has published the results of his investigations.[2]

We can easily see that this man is identical with the one narrated above, for his acts and the dates as given in both Japanese and European records all *coincide*.

I cannot pursue this subject further here, and say nothing as to the scheme alleged to have been evolved by England and Russia, as it is beyond the sphere of this work.[3] Benyowsky's *Memoirs and Travels* was published in English and *French* (1790-1), which contains incredible passages, though.

Taking advantage of this inanition, Russia went on extending her dominions without delay, finally swallowing up the peninsula of Kamtchatka, the eastern extremity of Asia, and further discovering in 1741 the extensive tract of Alaska on the opposite

1. His name is written in *kana*, or Japanese phonetic characters, as 'Baron Mōrits Arādaru Han Bengorō' from misreading or mishearing the Hungarian name, 'Baron Maurice Aout, Aladar, Benyofsky.'
2. Lefevre-Pontalis: "*Un projet de conquète du Japon par l'Angleterre at la Russie en 1776*," (*Annales de l'Ecole libre des Sciences Politiques*, 1889, p. 433-57, Paris).
3. The story of Benyowsky forms a very interesting historical study. It is minutely dealt with in *Nichi-Ro Kōshō Si* ("History of Japanese Intercours with Russia" by the present author, a portion of which was published in a magazine, *Kokumin no Tomo* (Nos. 229-363).

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continent of North America settled in 1801 in that land, which was afterwards sold to the United States. "Russia schemed," aptly says an American writer, "to establish her influence in Eastern Asia and the Pacific Ocean, so she tried to open communication between those localities." Japanese sailors or fishermen, whose ships or boats were driven by tempest to Siberia, were detained there by the Russians with the aim of learning Japanese from them and procuring information about Japan. In the 4th y. of Kwan-sei (1792) the Tsarina Katherine instructed the Governor of Siberia to take the opportunity, when sending some of these Japanese back, to despatch with them an envoy to Japan for the purpose of opening communication between the two countries, adding that on no account were the English or Dutch to be allowed to take part in the mission. Captain Raxman on board the Russian ship Katarina arrived in Yezo (Hokkaido) next year, bringing with him two Japanese, Kōdayu and Isokichi, and asked for trading facilities, which the Bakufu, following its invariable custom, refused. These two Japanese were in Russia for ten years, and Kōdayu had an interview with the Tsarina Katherine in St. Petersburg. (Leningrad), where they in 1791 got a chance of viewing, for the first time to the Japanese, a balloon flying. On their return to Japan, the Bakufu having heard from them of Russia's scheme for eastward advance, was greatly alarmed and made some slight preparation for the defence of Yezo.

Most of the government officials then were ignorant of foreign countries; scarce any of them had ever seen a map of the world. But of course everyone in this country was not equally unenlightened. There were a few intelligent men who had acquired a certain amount of knowledge of foreign countries from books or otherwise. Namikawa Goichi (Tenmin) was one of them. He was a pupil of Itō Jinsai, a celebrated Chinese scholar in Kyōto, and was known as a geographer. He was a man of great decision of character and of high spirit, and one of the pioneers of the development of Yezo. In the Kyoho era (1716-35) he proposed to the Yedo government that he should be entrusted with the command of an expedition, sailing from Yezo, to invade and subjugate Manchuria and make its chief a feudatory of Japan. Although he twice formulated this scheme, it was not adopted.

After Namikawa there was Honda Saburoemon Tosiaki, who lived at the end of the 18th century. He was a skilled mathematician and learnt navigation and the Dutch language in Nagasaki. According to the record compiled in the 6th y. of Bunkwa (1809) by Tsuda Masachika of the Kaga clan, he secretly made a long foreign voyage, but to what country is not stated. He urged the necessity of building seagoing ships, the opening up of foreign trade, the manufacture of gunpowder, the development of Yezo and the building of stone houses in cities. All these reforms, he prophesied, were carried out within a hundred years, although not at once adopted by the authorities. Mogami Tokunai accompanied him to Yezo. He wrote a work entitled *Seiiki Monogatari* or "Accounts of Western Countries," in the 10th y. of Kwansei or 1797, which is original and pointed in style, though criticised by some effeminate writers as lacking in the graces of expression. Tosiaki regretted

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the ignorance and procrastination of the government official of his time.

"The policy," he said "for making Japan the best country in the world is to remove the capital to Karafuto (Saghalin or Sakhalin), where trade can be carried on with Shantan and Manchuria, and great profits thereby made.....had Karafuto become a great city, communication with Kamtchatka would be easy, and several islands now belonging to America would be brought under the influence of Nihon. The name of Nihon should be transferred to Kamtchatka, and the land which at present bears that name be called 'Old Nihon.' In 'New Nihon,' i. e. Kamtchatka, a government should be set up and men of great ability and high character appointed administrators. The first ruler of Holland [*sic*] should be taken as a model for national deeds; then the hero and great man would appear and take services for the state."

A similar but still greater scheme was evolved by Satō Nobuhiro (or Sin-en), who was an intelligent and high-spirited man and an eminent political economist, adhering to nearly the same theory as physiocracy advanced by François Quesnay, a French economist.[1] In the 7th y. of Bunsei (1810) he wrote a work entitled *Udai Kondo Hisaku*, which may be translated "A plan for uniting the whole world." His view was that the Emperor should be removed to Yedo (now Tokyo); that in the first place troops should be despatched to invade and subjugate cold countries such as Tartary, Manchuria and Russia; and that then other forces, levied from the warmer parts of Japan, namely Sikoku, should be sent for the same purpose to southern countries.[2]

Other men of distinction of this period were Hayasi (or Rin) Sihei retainer of Sendai, Hirayama Kōzo, Kondō Jūzō (Morisige), Mogami Tokunai, Mamiya Rinzō, retainers of the Bakufu, and a few others. Sihei attempted to awaken the governing authorities of the time, emphatically asserting in his work, *Kaikoku Heidan*, that "the sea passage from the Nihon-bashi (a bridge of Tokyo) to the western countries, China or even Holland, was an open one." In the 3rd y. of Kwanse (1793) he was imprisoned for having published his book, which dealt with foreign affairs and national defense. When a Russion ship called at Yezo in the 10th y. of Kwansei (1798), Kondō Jūzō with Kimura Kenji of Mito went there. They found a post erected by the Russians on Etorofu (or Iturup) Island, on which was an inscription stating the island to be a Russian possession. Kondō removed it and substituted another post on which were written characters meaning "Ftorofu of Dai Nihon" (Great Japan). After the 4th y. of Kwansei (1792) the Russians frequently came to this country, asking for permission to trade, but consent was not given, and this they resented. In the 3rd and 4th ys of Bunkwa (1806-7) they came to Karafuto and Yezo and attacked them. Mamiya Rinzō and Matsuda Denjurō in the 5th y. of the same era (1808) explored Karafuto, the former going as far as the

1. Physiocrasy in the 18th century presumably was introduced by, or had a certain connection with, two Chinese scholars then were in Paris. Of these Chinese scholars a hint is given in A. Favier's *Péking*, Lille, 1900.

2. Nobuhiro's grandfather Nobukage is said to have visited Yezo in the Genroku era (1688-1703) and to have proposed its development.

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Amur in Manchuria in the course of his journey, as related in the next chapter.

Kawasiri Higo-no-kami, then the Governor of Yezo, was a brave and thoughtful man. He was disturbed in mind by the dangers incurred by the northern islands and indignant at the arrogance and greed of Russia. At his own cost, accordingly, he collected a force of men of courage, and secretly built a strong ship for the purpose of attacking Kamtchatka and annexing the fortress of Petropavlovsk and other places to the Japanese dominions. When, however, the ship was all but completed he was suddenly relieved of his office and recalled by the Bakufu. His failure to carry out his scheme caused him profound grief, and from despair he fell into an illness, to which he succumbed. The scheme for the conquest of Kamtchatka and Okhotsk, undertaken by Kawasiri, Hirayama and others, was clearly founded on safe calculations. Its leading features were that ten fast ships should be built in the European style, and that a force of one thousand sailors should be collected. Skilful seamen could make the voyage to Kamtchatka or Manchuria even in fishing boats; moreover, the Russian troops in Okhotsk and Kamtchatka did not exceed three hundred in number, and communications between those provinces and Russia were by no means easy, so victory over the Russians there seemd to be assured. Kawasiri and others also urged the promotion of colonization in Yezo; but the Bakufu did not carry their views into effect Amongst others, a man so talented and enterprising as Kondō Juzō, who explored Yezo and wrote several books, had to die for naught. We cannot but regret the fate of these remarkable men who were unable to carry into effect the striking scheme which they had repeatedly drawn up.

Meanwhile Russia was pushing her expeditions south and eastward. In the 4th y. of Kaei (1851) a party of Russian explorers hoisted the national flag at Cape Kegt, the name of which was afterwards changed to Nikolaievsk in honour of Tsar Nicholas I. In the 4th y of Ansei (1857) a Russian post was founded at Doe, on the northern coast of Karafuto where an officer, eighteen soldiers and a missionary were stationed. This was the first step taken by Russia in her encroachments on Karafuto. When the Anglo-French army invaded China in the 1st y of Man-en (1860), the Russian minister at Peking did a service for China, and, by way of return therefore, forced the Chinese government to cede to Russia a great region of 903,500 square miles in the easterm part of Tartary. Thus Russia extended her dominions over the whole of Siberia as far as the eastern coast of the Asiatic continent, and finally linked her frontiers with those of Korea It was this which brought about the continual difficulties between Asiatic and European countries.

The question of the Japano-Russian frontier in Karafuto was pending for many years. After the opening of Japan to foreign intercourse envoys from the Bakufu were sent to St. Petersburg. But the frontier question still remained unsettled, a temporary agreement for joint occupation being relied on A few years after the Meiji Restoration (1868), Soesima Taneomi, the Minister of Foreign Affairs, proposed to purchase the northern part of Karafuto from Russia which was inclined to assent to the offer. Unfortunately, however, the proposal was negatived by the

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Japanese government, and so far was contrary policy followed that shortly afterwards (1875) the southern part of Karafuto was handed over to Russia in exchange for Chisima, which Russia had claimed to be her possession.

Twenty-five years elapsed, when as a consequence of Japano-Russian war in the 37-8th ys. of Meiji—1904-5—the southern half of Karafuto Island was ceded *back* by Russia to Japan, and the leased Territory of Kwantung, the southern portion of the Liantung Peninsula, China, was transferred from Russia to Japan. Shortly afterwards by a treaty of the 43rd y of Meiji or 1910 between Japan and Korea the latter, which so far Russia tried to put within her sphere of influence, was formally annexed to the former. Indeed times had evidently changed after scores of years!

Winners of Swimming Contest in Hawaii Return :
Right to left : Misses Iimura, Maebata, Nakamura and Kikuchi

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JAPAN'S EXPORT STAPLES

By M. ARIKAWA

4.—Cotton Fabrics

WITH the decline of demand for Japan's cotton yarns in China and India the industry was depending on compensation through demand for cotton fabrics, but this industry appears to be rapidly declining in value if not quite so much in volume during the last few years. Of course export of cotton piece goods greatly increased during the war, and was maintained for some time afterwards. The value of cotton fabric exports in 1914 was only 34,000,000 yen, a decided contrast to 1928 when it was 352,000,000 yen; yet this represents a decline as compared with a value of 416,000,000 yen in 1926, a drop of over 80,000,000. That this is mainly a decline in value is seen from the fact that in 1928 the number of yards exported was actually an increase of more than a million over 1926.

Japan has regarded China as the main hope for cotton exports; but the prospects have darkened in the past few years, there being a gradual decline since 1925. Some have supposed that this is due to tariff revision in China, but that is a mistake, since the Chinese themselves and not the exporters will have to bear the increased burden. The Japanese own about one half of the looms operating in China, about 14,000, as against the 3,000 looms owned by British interests and 13,000 by Chinese. Japan's share in the industry is expected to increase in future, so that cotton competition in China is in large measure with Japanese capital. What Japan has to depend upon mostly for improvement in cotton fabric trade with China is the stabilization of government in that country, to say nothing of the consequent increase in China's purchasing capacity. The boycott of Japanese goods is, of course, a serious obstacle to trade, but that is regarded as temporary. The whole force of Japanese diplomacy at present is concentrated on trying to remove the boycott. In 1920 the value of Japan's cotton piece exports to China amounted to over 130,000,000 yen; five years later it had grown to 194,000,000 yen; but last year it was only about 159,000,000 yen.

Japan's next most important market for cotton piece goods is British India, after which comes the Dutch Indies. While the yarn exports to these countries have declined the demand for fabrics has remained more hopeful. In 1920 the value of fabrics sent to India amounted to a little over 67,000,000 yen; in 1925 this had increased to over 70,000,000 yen; and last year it was still just about that sum but less. Trade in cotton fabrics with the Dutch Indies

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began during the European war, and the market there has been fairly well maintained. The value of these exports was only 183,000 yen in 1914, while to-day it reaches some 39,270,000 yen, the ratio of increase being gradual. There was, however, a remarkable decline to 22,000,000 in 1923, while the value in 1928 is a decline in comparison with 1927, both due to the Chinese boycott of Japanese goods.

The principal exports in this line are cotton blankets, hosiery, towellings and ordinary piece goods, the output of which has about quadrupled since 1914. The biggest value is in hosiery which represented just over 8,000,000 yen in 1914 as against over 33,000,000 in 1928; followed by towellings, valued at 2,000,000 in 1914 and 3 millions in 1928; blankets 289,000 in 1914 and 2,787,000 yen in 1928. The demand seems to be increasing specially for cotton underwear, gloves and stockings, exports of which go even to England, America and France, besides to Asia, the South Seas and Africa. Exports to England total about 6,400,000 yen annually. But the largest volume of exports in these goods goes to India which, in 1928, purchased blankets to the value of 587,000 yen; towellings to the value of 724,000 yen; and hosiery goods to the value of 10,641,000 yen; a total of 11,952,000 yen, or about one-third of the total exports of these goods for the year. Next to India China is the largest purchaser of blankets, while the Dutch Indies take more towellings and England more hosiery.

It is obvious that Japan's principal trade in cottons is with Asia and the South Seas; and that while the export in cotton yarns is declining, that in fabrics tends to increase. And the increase is more for dyed and printed materials than for plain.

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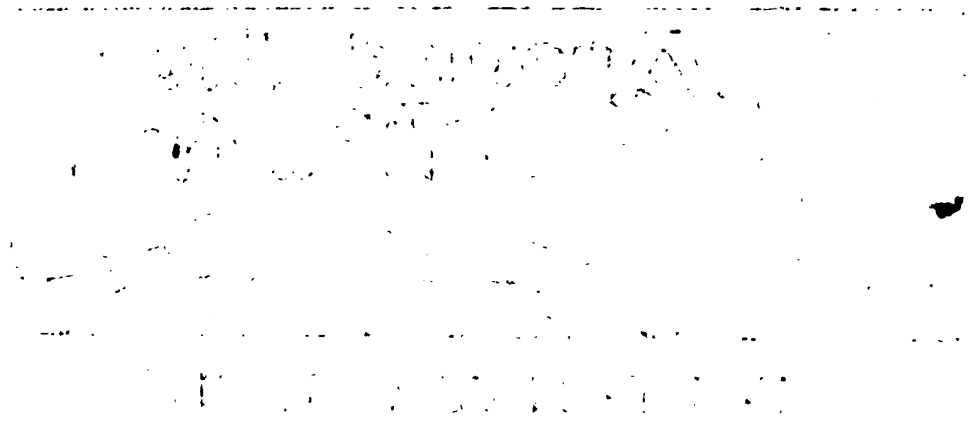

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FORTUNE'S WHEEL

By SANTO KYODEN

XIII

JUST at the moment Kojiro heard in the dense fog a human voice, followed by the tinkling of a bell. It seemed to him that he had heard that bell before; and, as he pondered in deep wonder, he looked about to see who might be found there in the fastness of the hills where no one was supposed to dwell. The fog was clearing a little; as it dispersed he discerned on the further side of the ravine a white-haired *dojin* (Taoist priest) with rather a boyish countenance; he was sitting on a rock, and in his hand was a bell. This turned out to be the old man who had foretold the coming of the flood to Kojiro's father. Kojiro approached and prostrated himself in salutation.

"I've been here awaiting you," remarked the *dojin*. "When I predicted the flood, I gave your father some sound advice, but he, being a compassionate man, rescued Inutaro, and afterwards died at the wretch's hand, a retribution, however, that could not be helped."

"You will perdon me if venture to express a doubt I have entertained ever since that time," said Kojiro. "My parents were devoted disciples of Buddha, and were always merciful; for which they received no reward, but, on the contrary, were killed by one whom they rescued from death. I wonder what was the reason. If unreason were thus in the nature of things, people would cease to think of any but themselves and never help any one; and the idea that heaven is on the side of right would be a mistake."

"You appear to be a Confucianist," answered the *dojin*, "but you are not acquainted with the Buddhist doctrine of eternal life, in which there is no place for unreason." The old man paused in a kind smile, and then went on: "In the *Zennaku-inga-kyo* (A

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sacred book) Buddha teaches that some may receive in this life evil for good, and others again good for evil deeds; but this is due to their good or evil deeds in a former existence. It is natural for you to be a skeptic when you do not believe in the law of cause and effect. No doubt your parents, in a former life, were guilty of evil doings: and as they escaped punishment there they had to face it here. In this life they did much good, and though meeting with a violent end at the hand of a villain, they were reborn in heaven and rewarded there. Moreover, by their good deeds here they saved you and your heir from meeting an untimely end, and your family from becoming extinct."

On hearing these worlds of wisdom Kojiro began to let his doubts disperse and to look more cheerful.

"The bandit Orochi Taro is no other than Jotaro Genkai. He carried off Yumiko and is keeping her in a cave where she still retains her virtue. That robber impersonated me, and by the ruse of a false *nyujo* obtained much money. Having made himself my enemy, his fate is sealed: you will slay him this day. But with thirty armed men under him, he is very powerful; and you will have to take more than ordinary precaution, brave as you may be. Fortunately for your plans, they are having a feast in the cave and will be for the most part drunk, of which you will take advantage and win success. Some two hundred paces from here you will notice a by-road; by that the robbers come and go. Take that path and you cannot miss your way."

The *dojin* then flung his staff in the air. At once there appeared a wisp of white cloud which descended and hid the *dojin*. As the cloud again ascended they saw nothing of the old man, but in the cloud they heard the tinkle of a bell. They could not but fall on their faces and thank heaven for the revelation. Feeling quite exhausted they rested until nightfall; and then the moon come out.

Starting up the mountain path they soon came to the by-road mentioned by the old priest, and took it in a glad run; and as they raced along they soon came to the cave. It proved to be a large natural grotto, with a stone barring the entrance. They found it impossible to gain admission beside the stone, and began to look for an opening among the adjoining rocks. At last they found a small aperture far up the wall of the cliff, which they could reach only by clinging to the overgrowing vines. Creeping through this they let themselves drop down inside, but saw no one. Silence reigned supreme. Discovering a door, they opened it; but all was silent there too, for the ten robbers were all lying drunk on the floor and the place was in disorder. One fellow opened his eyes, however,

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and began to shout: "A night attack! A Night attack! Get up and fight!" They attempted to rise but in great confusion, some seizing their bows and arrows and others their swords, tottering about striking in all directions. But Kojiro wielded his *tsubokiri* blade with deadly effect, and Kensuke thrust his spear through any who faced him. The fight was furious while it lasted, which was not very long. It was splendid sword practice for Kojiro: he split one fellow down the length of his body obliquely from the shoulder; he thrust his sword through another in the breast, and through the throat of another; and another he severed asunder at the waist. When the fray ended, fourteen robbers lay dead, and if there were any others they had fled. But that was not the finish of the fight yet; for the chief of the bandits was asleep in an inner chamber, and now appeared as the fray was ending.

Orochi Taro rushed into the room with drawn sword, shouting "What do you fellows mean by attacking my men?"

"I'm Kojiro Mochizuki, son of Aboshi!"

"Aha! You, Kojiro, violent creature!" roared Orochi, as he confronted Kojiro with his gleaming blade. Kojiro leaped into the air and shouted for joy. The time had come.

"Well met," he exclaimed. "I've been on your track, Inutaro, facing all dangers; and here I have you at last. You are the vile creature who murdered your benefactors, my father and mother. Now, for heaven's vengeance on you! Come on!" As Kojiro poised himself for attack, Kensuke shouted: "You, Inutaro, killed Atsumi on Ashigara mountain, and I'm Kensuke, his servant, come to take revenge. The lady you kidnapped is Atsumi's daughter. You had my poor wife killed to obtain medicine for your bloody eyes. As the enemy of both my master and my wife you are doomed. Prepare for the end!"

"Aha!" said Orochi with a cynical smile. "You are like two flies getting into my cave and playing about my night-light till at last they are scorched and fall into the flame. You are thus doomed too. I wonder which of you I had better do for first," he concluded with a laugh, stamping his feet about as if preparing for action; but Kojiro was not for waiting longer, and the duel began. Both being expert swordsmen it was a sight worth seeing. The clang of steel as they crossed swords was brilliant; they played and parried and struck and thrust as if in simple practice, Kensuke looking on with fear and delight. The look on Orochi's face was atrocious and fierce. Kojiro had the face of an elegant samurai who might be a poet, the face of woman almost. He looked like young stag facing a tiger, death for him certain.

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But with his masterly knowledge of fencing Kojiro was merely playing with the bandit; he liked to see him exhaust himself in futile effort. At times he flashed his weapon like lightning just to bewilder his opponent; for the robber was becoming mystified because he could not draw blood, not even a scratch.

Orochi was a very powerful fellow physically; but physical force is no match for a fine spirit and skilled hand. Kojiro thought the time had come, so, watching his chance, he parried a fierce thrust and then cut his enemy down through the shoulder, and he fell helpless on the ground. Kojiro was just about to give him the *coup de grace* when the wounded man tipped up a *tatami* and disappeared under the floor. Kojiro seemed inclined to let it go at that; but Kensuke followed Orochi and found he had a secret passage under the ground. Kojiro followed, but they saw no more of the wounded Orochi. Just then the *dojin* again appeared and informed them how their man had escaped to a mountain some distance away. Making their way thither they found Orochi ensconced on a rocky place which could not be easily reached without being killed. As they considered plans, Kensuke drew his bow at a venture and shot an arrow which pierced Orochi's breast, and he fell headlong over the cliff into the deep ravine below. With torch in hand the two friends descended the gorge and down to the bottom of the ravine. There lay their victim, still and dead. Taking his head they returned in triumph.

Their task was not yet finished; for they had to find Yumiko. Returning to the robbers' cave they began to search for the place where she was hidden; but soon she appeared as if from nowhere. The first thing they did was to announce the death of Orochi. Kojiro then took out the ancestral *ihai* (tablet) and placed it on a shelf; he laid the head of their common enemy before the tablet and announced to the ancestral spirits the revenge he had completed. Then he gave the head one more sword cut and turned to congratulate the company. Thereupon Kojiro and Kensuke with Yumiko went to where the other women were in bondage, released them, and all went home rejoicing. On reaching the foot of the mountain they went to the Chuzenltemple and returned thanks for mercies vouchsafed to them, and especially to Kwannon the Goddess of Mercy.

(To Be Continued)

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CURRENT JAPANESE THOUGHT

By THE EDITOR

Saito of Chosen

His Acceptance of the Governor-generalship of Chosen for the second time by Admiral Viscount Saito is a great triumph for the Hamaguchi cabinet, as well as a benediction for the Koreans. During the seven years of his previous term of office in the peninsula marvellous progress was everywhere apparent. When Admiral Viscount Saito become Governor-General in 1916 the country was a mass of seething unrest and animosity against Japan; but it was soon seen that the arrival of the new Governor-General meant the establishment of a civil in place of a military government, and all officials at once began to evince personal concern for the harmonious management of the population and the peaceful welfare of the people. Sympathy became the dominating principle of the new Administration, with eminently satisfactory results. When Admiral Viscount Saito resigned in 1923 it was to the universal regret of the peninsula. That this veteran statesman and distinguished officer of the Navy should be willing to resume so important an office at the age of 72 indicates the spirit of which he is made; he seems determined to devote the remaining years of his life to the Koreans.

England And America

To All Japanese the problem of persistent disagreement between England and the United States over the question of naval parity, and the freedom of the seas, must appear very mysterious. If the two greatest nations of the world, so closely akin in blood, ideals, religion and civilization, cannot agree about naval armaments, how can other less intimately related peoples be expected to reach agreement? In the great War, Europe set an unprecedentedly bad example to the rest of the world, and created grave doubts in Asia about European civilization. But here we have the leaders still wondering how they are going to keep from fighting. If there be an irrepressible spirit of militarism fomenting antagonism between the leaders of the world, what is to be the fate of the nations they would lead? Why cannot the leaders of both nations at once put their foot on this fundamental element of mutual distrust, by not only declaring that there is nothing to fight about, but neither is any preparation to be made for fighting. Nothing can be more pathetic in the eyes of Asia than the highest officials of two great nations

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hurrying hither and thither in tense anxiety in order to be able to announce to the public that some progress has been made in regard to their attempt to agree not to menace each other with armaments of destruction. One of the saddest lessons of history is that goodness is not enough: the good must be also wise.

Sir Ernest Satow

THE PASSING AWAY of Sir Ernest Satow, at the ripe age of 86, at his home in Devonshire, removes one more of Japan's oldest friends and one of England's greatest men. Coming to this country in early manhood as an official of the British Legation, in 1861 when Tokyo was still Yedo, young Satow concentrated his fine mind on the mastery of the Japanese language and the understanding of the Japanese people, in both of which tasks he eminently succeeded. To the amazement of the Japanese he was able to speak and even write their language accurately in but a few years; and as a British official he was one of the most efficient and acceptable that has ever been sent to Japan. But it must have been a disappointment to himself as well as to the Japanese that England should take him away from Japan, sending him first to Bankok, and of all places, then to Monte Video, and later to Morocco. His profound knowledge of Japan and things Japanese was of no use to him all those years; but in 1895 Satow was made British Minister in Tokyo, but only to be removed in five years to Pekin. Sir Ernest was the first and only British minister to Japan who could speak and write the language of the country, whereas every Japanese representative sent to England speaks and writes the English language. Doubtless the British Foreign Office never deems it worth while to ask why there should be this difference; but the reason is very important, and goes far to explain the slowness of the Occident in understanding the Orient. The linguistic and diplomatic equipment of Sir Ernest Satow was what is possible for all diplomats sent to Asia; and indifference to this must be considered at least a mistaken policy. It is the system rather than the personnel that is at fault. It is not that England lacks such scholars. The late John Carey Hall, Hobart Hampden, as well as the still living Sir Edward Crowe and Sir Harold Parlett, may be taken as typical of the men available to fill the Tokyo Embassy as Sir Ernest Satow filled it. None of his numerous friends will mourn the passing of Sir Ernest more than his host of friends in Japan.

Misplaced Humour

THE AMERICAN *Review of Reviews* for August has a skit on the Japanese police regulations issued for the guidance of the public during the Emperor's visit to Kobe last sum-

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mer. The editor says it was the first Imperial visit to that city for seven hundred years. Of course there was no Kobe even a century ago. The translation of the official regulations accepted by the American monthly is in a style of English that merely caricatures the document and its spirit. The editor might have been expected to have more astuteness than to be taken in by such a travesty of the facts and their implications. Needless to say the police regulations are not specially compiled for an Imperial visit to any particular place; they are ancient rules of behaviour long observed wherever His Majesty appears. That there should be some standard of deportment in the Imperial presence seems eminently sane and desirable. Even Americans when they wish to be presented at Court in England have to master and observe the rules of dress and deportment for the occasion. But no American journal would think of writing a skit on them, or publishing a travestied recomposition of them for the amusement of the public; and yet it would be quite as easy to do so as to caricature the regulations observed by Japanese during an Imperial progress. Indeed one might as readily descend to facetious allusions to the rules observed by Occidentals on Armistice Day at the hour of 11 a.m. But this air of superiority and condescention towards things Oriental is both tiresome and out of place.

Retrenchment

THE SLOGAN of the new Tokyo cabinet is "thrift," and the main discussion in officialdom is retrenchment. Prime Minister Hamaguchi is himself preaching thrift wherever he goes, and recently he addressed millions of his fellow countrymen on this subject by radio. He himself practises what he preaches. He is housed humbly, and indulges in no luxuries. On assuming office he reduced the number of motor-cars at the disposal of officials, and advised less expenditure on junketings and official banquets. The Finance Minister follows suit by announcing a big cut in the annual budget outlay, 90 million yen if possible. It would be a tremendous assistance to furthering the new policy if a proportionate cut could be made in expenditure on armaments which now consume nearly one half of the annual national revenue. It is a question how far the public is disposed to take the official advice seriously. The press appears to treat it lightly, and doubtless expresses public opinion. It is an attitude like that of Occidentals towards the Lenten season. Selfdenial will be a personal or individual virtue rather than a national or general policy. In Japan imports seem officially to be regarded as luxuries, since they exceed exports by several million yen. But most of these imports are materials used in industry, or the general progress of national life, and cannot well be abandoned. The biggest spendthrifts are the government departments; and the most essential retrenchment is in unproductive enterprises of all kinds, especially armaments and pernicious pastimes.

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